analysis also reveals that lack of enthusiasm for their way of life, quasi-sabotage and the necessity of constant supervision do much towards explaining the low standard of productivity attained by the plantation system, and supports the findings of other workers, who, like Klineberg and Biesheuvel, look for the root of supposedly innate mental inferiority in the depressed social and economic position of the Negro. Against a background of race-riots and lynchings to-day, the description of the tension and hidden fears of the slave-owners becomes even more significant.

New interpretations of Negro institutions and ideas are suggested by the description of Africanisms in the secular and religious life of the Negro, formerly believed to be taken from the dominant culture: in the arts and language they are obvious, but we also see the influence of " matriarchal " and " extended " families, the vestiges of " classificatory " kinship, the preoccupation with mortuary rites and ancestor-spirits as being living influences in the New World. Especially important is the survival of different moral concepts which cut across the " good/bad " divisions of the ordinary European outlook in a way which gives the Negro greater mental resilience to the shocks of fortune, derived from African magical ideas, the concept of the " trickster-god," and the acceptance of foreign, conquering deities into the tribal cosmogony. These attitudes, the type of tribal economy, and social organization of the West African region help to explain how integration into the plantation-system was possible, and did not lead to the " voluntary " dying-out of so many Oceanic communities.

The deliberate tracking-down of Africanisms should not blind the reader to the other cultural elements in Negro life—although the author points this out at one stage; and it is sobering to remember the eighteenth-century English lyrics and flamenco influences musicologists have noted in Negro music of the U.S.A. and the West Indies.

Amongst the wide fields of suggested research, the psychologists should be able to provide some valuable data, if the difficulties of comparative testing, for example, described by Porteous and Biesheuvel are overcome. The sound methodology of Professor Herskovits's book is a pointer, and an excellent vindication of the fuller understanding of present social phenomena to be gained by clearer knowledge of the past.

P. M. WORSLEY.

SEX DIFFERENCES

Scheinfeld, Amram. *Women and Men.* London, 1947. Chatto & Windus. Pp. 394. Price 15s.

THE aim of this book is " to help women and men towards a better understanding of themselves in relation to each other." In the preface the author states that when he first embarked upon this task five years ago he had intended to devote his book largely to the social factors influencing the relationships between men and women, giving only passing attention to the biological sex differences. In this approach he was influenced by the " prevailing tendency " among social scientists to ascribe sex differences in behaviour, capacity and temperament largely to environmental causes. This point of view first gained currency in the 'twenties through the behaviourist and feminist movements. Both these movements naturally tended to minimise the importance of the innate biological differences between the sexes, for the behaviourist movement set out to prove the fundamental equality of all human beings, and the feminist movement to achieve for women as much equality as possible with men. The extreme lengths to which this point of view was carried may be seen in the work by Mathilde and Mathias Vaerting, entitled *The Dominant Sex*, published in 1923. Here, all sex differences in temperament, instinct, behaviour, size and strength are regarded as " merely the characters of the subordinate sex under monosexual dominance," which will " disappear slowly but surely when equality of rights is established."

Mr. Scheinfeld writes that after some research into the subject he had become convinced that these theories were highly

questionable, and that the biological differences between the sexes played a far more important part than was generally recognised in determining the different rôles men and women play in society. He therefore decided to abandon his original approach to the subject and instead to devote himself to showing the importance of the basic sex differences. He claims that since the publication of Havelock Ellis's *Man and Woman*, in 1894, there has been no book dealing comprehensively with this subject.

The first half of the book describes the biological development of the two sexes from the moment that the child is conceived. Mr. Scheinfeld explains, with the aid of arresting diagrams, the parts played by chromosomes and genes in distinguishing the sexes, and throws light on such problems as why the male should be biologically weaker and more subject to hereditary defects than the female. He compares the behaviour differences of little boys and girls with those of young male and female chimpanzees, and shows similarities in sex contrast which could not possibly be the result of environment. He describes the divergent processes occurring at puberty, and the differences in sex life at maturity.

The second half of the book shows how these differences affect the activities and relationships of men and women in society. The author assigns a legitimate biological cause to many social sex differences commonly regarded as onerous to women, and applies the term "biosocial" to traits thus produced from the interaction of biological and social factors. He shows how social prohibitions and restraints on women have arisen; why, in the matter of dress, men are "timid, cautious and sheeplike," and women "brave, creative and adventurous." The lack of female geniuses in both art and science, the difficulties in the way of equal pay for equal work, and the tendency for the male to dominate the female are all shown in their "biosocial" context.

Mr. Scheinfeld ends on a note of hope that in future we will endeavour to utilise, rather than suppress and ignore, the inevitable differences between men and women; and that women will cease to compete with men in the belief that equality lies in sameness. Women's achievement, he maintains, has always been greatest where they have least tried to imitate men. "One of our greatest tragedies," he writes, "is that women's influence has not been permitted to exert itself in sufficient balance with men's; that we have given far too much emphasis to what might be called masculine values—the striving for material progress, wealth and power—and not enough to the values often regarded as feminine—the spiritual, moral and ethical values—which in the long run are perhaps the ones most needed for a happier mankind." It is for women to see that advances in technology and the arts, to which they cannot contribute equally with men, do not outrun moral and spiritual values; and in this task they have unlimited opportunities for service to mankind.

Like Mr. Scheinfeld's *You and Heredity*, this new book will be of interest largely to the general public. It is simply and clearly written, and the complicated parts are always clarified by illustrations, tables and diagrams. It should certainly prove helpful to those whose knowledge of chromosomes and the physiological changes accompanying puberty is somewhat hazy. Indeed, parents might well find it a suitable book for children in their teens.

CARMEN BLACKER.

SOCIAL PSYCHOLOGY

Dollard, J., and others. *Frustration and Aggression.* London, 1944. Kegan Paul. Pp. ix + 150. Price 10s. 6d.

THIS book, originally published in America by the Institute of Human Relations, Yale University, in 1939, sets forth the theory on which the members of the Institute have done a considerable amount of experimental work in the past decade. This theory, originally proposed independently by McDougall in England and by Freud in Austria, maintains that aggressive behaviour can be explained in terms of prior frustration. This